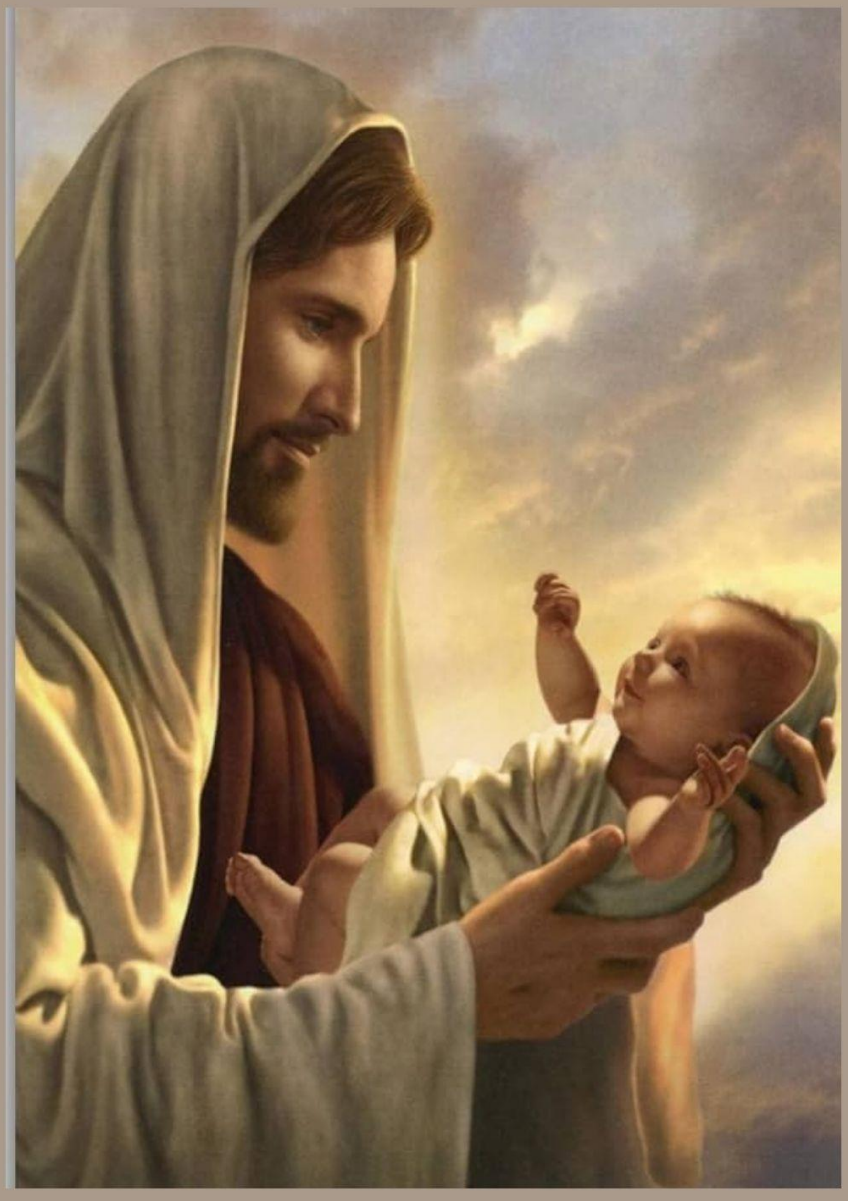
Studying Mediumship



M. Peralva - Final

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Magnetic Passes

Helping those suffering in body and soul through passes is a fraternal institution that dates back to the earliest times.

The New Testament, to refer only to the evangelical movement, is a valuable repository of facts in which Jesus and the apostles appear dispensing, through the laying on of hands or the influence of words, magnetic healing resources.

In current times, it has been up to Spiritism, in its role as the Promised Comforter, to preserve and widely spread this form of spiritual help, although the chronicles record similar activity within the Church itself, through virtuous priests.

Spiritist centers thus become a refuge for those who do not find the desired relief for their physical and mental ailments in Earthly therapies.

André Luiz did not forget to prepare an outstanding chapter in his book, which he called "Service of Passes", in which we find timely and wise explanations regarding the conduct of the healer and those seeking to benefit from magnetic assistance.

In this chapter, we will refer to the work of the healer medium, that is, to the indispensable requirements for those who collaborate in this sector.

There are two types of passes, described as follows:

a.) — Passes administered with the medium's magnetic resources;

b) — Passes administered with magnetic resources drawn at the time from the Divine Plane.

It is important to remember that in any of these modalities, the pass always comes from God.

This certainty should help the medium to be a humble creature, always cultivating the idea that they are simply an intermediary of the Supreme Power so they cannot attribute any merit to themselves in the work.

Any expression of vanity, as well as being foolish, will mean the beginning of a fall.

In addition to humility, healers should cultivate the following qualities:

a) - Goodwill and faith;

b) - Prayer and a pure mind;

c) - Elevated feelings and love.

"To him who has more, more will be given," said Jesus.

In the words of the Lord, we find valuable encouragement for all those who continue His work, including those who would come later, to conquer divine blessings expressed through the multiplication of resources to help and serve in His name.

The qualities listed here constitute positive factors for the healing medium. Prayer, in particular, represents an indispensable element for the healer's soul to establish direct communion with the forces of Good, thus favoring the channeling, through the mind, of the elevated spheres' magnetic resources.

"Prayer is a prodigious bath of strength such is the vigorous mental current it attracts."

Through it, the healer achieves two relevant things that ensure the success of his task:

a) — "Expel from his own inner world the dark thoughts that remain from ordinary activities during the day of material struggles;

b) — Absorb from the spiritual plane the renewing substances with which he is filled (to operate efficiently in favor of others)."

Through this preparation (in which he cleanses himself to serve better), the medium can simultaneously help and be helped, receive, and give at the same time. The more he renews himself for the good, becomes moralized, magnified, and spiritualizes himself, the greater the probability of service for the companion who serves Christian Spiritism in the healing sector.

Mental renewal is like unblocking a common channel so that waters can flow incessantly. Our mind is a channel. A purified mind is an unobstructed channel.

Having mentioned the positive factors, we must now list the negative ones.

Let us list those that reduce the possibilities of an unvigilant worker. Let us specify the qualities that do not allow him to give as much and how he should.

Here are they, in summary:

a) — Excessive sorrows and passions;

b) — Inadequate and alcoholic foods;

c) — Nervous imbalance and restlessness.

Since the healer is, naturally, a mediator of the Superior Spirituality, he must take care of his physical and mental health.

Excessive food favors the vampirization of the creature by unhappy entities; the same occurs with excessive alcoholics.

The balance of the nervous system and the absence of obsessive passions provide a receptive state favorable to the transmission of the pass.

We cannot forget that the magnetic pass is a “transfusion of psychophysical energies”. And the vehicle of this transfusion must, without a doubt, be well cared for.

Emmanuel advises that “one should never forget hygiene, temperance, preventive medicine, and discipline."

He also warns that “everything in life is affinity and communion under the magnetic laws that govern its phenomena. “Sick people are in tune with sick people.” “The medium will always receive according to his attitudes towards life.”

Naturally, none of us, nor any healer, will have the pretension of obtaining, in the services we dedicate ourselves, the sublime results achieved by Jesus, in all the aspects of His apostolate of light, or by the apostles on numerous occasions.

Nevertheless, educating ourselves mentally and healing ourselves physically to better serve our neighbor seems to us imposing tasks that we must not shy away from.

The medium needs to “dedicate himself to instruction, knowledge, preparation, and self-improvement to filter for life and men what means light and peace”.

We should not conclude this chapter, which is wholeheartedly dedicated to the healers of our blessed spiritist movement, without mentioning other requirements that are no less important for those who work in the healing sector in institutions. They are the following:

a) — Schedule

b) — Trust

c) — Inner harmony

d) — Respect.

The issue of punctuality is crucial in any human activity, especially when this activity is connected to and dependent on the Spiritual Sphere.

Not a minute more, not a minute less, to begin work.

Let us remember that the supervisors of centers and mediumistic groups do not wait forever for us to decide to begin our tasks with our typical carelessness.

If we insist on indiscipline, they will move on in search of groups and companions who have a better appreciation for the notion of responsibility...

The healer who does not trust in the Higher also limits his receptive capacity. He closes the doors of the "mental house", preventing access to magnetic resources.

In addition to trust, the factor of inner harmony is also essential for an excellent process of filtering healthy fluids.

And, finally, respect for the assistance task performed in the magnetic pass.

Respect for the Heavenly Father, for spiritual instructors, and for those who seek their assistance.

Punctuality, trust, inner harmony, and respect are, evidently, virtues or qualities that the medium who practices healing cannot do without.

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At the Time of the Magnetic Pass...

Let us study the issue of passes. We can say that treatment through passes can be done directly, with the patient present, or through magnetic irradiation, with the patient at a distance.

In the direct pass, after praying silently, the medium is entirely enveloped by the healing fluids drawn from the Higher Plane, channeled to the patient's organism; in the remote pass, which is a type of irradiation, the medium, by tuning in to the person in need, at a distance, also channels salutary and beneficial fluids to him.

In the so-called "irradiation sessions", the patients are benefited at a distance, not only by the fluids consciously directed by the incarnate beings, but also by the energies extracted from those present, by the spiritual collaborators, and conducted to the place where the sick brother is.

Some people are extraordinarily receptive to magnetic fluids. They have strong and sincere faith, recollection, and respect for the work done for them and others.

In a faithful person, when they receive the healing pass, their mind and heart function like a powerful magnet, attracting and agglutinating the healing forces.

However, with the unbeliever, the ironic, and the hard-hearted person, the phenomenon is naturally the opposite. They repel the streams of fluids that the medium channels into their organism.

In our opinion, the individual should pray silently while receiving the pass so that their psychophysical organization fully incorporates and assimilates the energies.

Such an attitude will undoubtedly create open receptivity to magnetic help.

For a complete elucidation of the subject, we will transcribe some excerpts from the chapter "Pass Service", relating to these considerations:

"As we were lining up notes, we noticed that some patients did not achieve any improvement. The magnetic radiations were not penetrating their organic vehicle.

As he recorded the phenomenon, Hilário's question was not long in coming:

-Why?

-They lack the state of trust," explained the guide.

-So, is faith indispensable for them to record the help they

need?

-Ah! Yes. In photography, we need an impressionable plate to hold the image, just as in electricity, we need a sensitive wire to transmit light.

In the field of spiritual advantages, it is indispensable that the candidate presents a certain favorable tension." And, further on:

"Without recollection and respect in receptivity, we are unable to fix the imponderable resources that work in our favor, for scorn and hardness of heart can be compared to THICK LAYERS OF ICE over the temple of the soul."

Referring to the remote pass, common in irradiation sessions, let us hear new clarifications:

-And can it be sent remotely?

-Yes, as long as there is harmony between the one administering it and the one who receives it. In this case, several spiritual companions adjust to the work of assistance, favoring the realization that the silent prayer will be the best vehicle of the healing force."

Summarizing our notes, we have, then, two types of passes:

a)-Direct passes (patient present);

b)-Remote passes (patient absent).

And regarding the receptivity or refractoriness of people, at the moment of the pass, we have:

a)-Faith, more recollection and respect, add RECEPTIVITY;

b)-Irony, more disbelief and hardness of heart, add REFRACTIVITY.

28

Mediumistic Prescription

Until the publication of "In the Domains of Mediumship", the following question was asked almost universally: "What is the mechanism of the mediumistic prescription?"

In other words, how is it possible to treat, in the prescription, a patient located thousands of miles away, simultaneously and amid a pile of four or five hundred consultations, placed before a medium and by him vertiginously attended?

Although the doctrinal knowledge gave the most studious ones an idea of how the treatment of the sick is processed from a distance, the appearance of the wonderful book by André Luiz came to clarify, definitively and with absolute clarity, the mechanism of the prescription.

We know that in isolated cases, the Spirit can quickly visit the patient and indicate, at the same time, the medicine.

In mass prescriptions, however, the service is remarkable and sublime. It requires the cooperation of several entities. There is a synergy of activities. A sort of teledynamic communication between the various collaborators.

In short, a harmonization of measures so perfect, simple, and quick, not to mention momentary, that, like modern television sets, the patient is attended to simultaneously.

Since the so-called "André Luiz Collection" emerged, it has become clear that cities, neighborhoods, and streets are subject to an enviable spiritual control service.

A determinate Spirit, endowed with considerable psychic resources, controls sectors and is responsible for them.

With its broad vision, the Spirit dominates the area entrusted to it. It can report, at any time, through direct knowledge or by capturing images, the events that occur there.

As we can see, there is a lot of order, discipline, and work.

Is it right to doubt this "divine order" when many respectable human institutions are known for their organization and discipline?

Well, these Spirits are tasked with responding to notifications from the group where the prescription is extracted. They inform about illnesses and make the perispiritual image of the patient captured by it project itself onto a fluidic mirror located next to the medium issuing the prescription.

This image will detail the patient's organic and psychic state, through which the prescribing entity indicates medications after identifying physical anomalies or moral issues.

This is very logical, simple, and intuitive. Let us see the explanation of the Assistant Áulus:

"By examining the perispirit, warnings, and conclusions are drawn. It is often essential to analyze certain cases meticulously presented to us; however, by collecting mass appeals, we mobilize means of responding remotely. To this end, workers from our lines of activity are sent throughout various regions, where they capture images according to the requests addressed to us, tuning the broadcasts with the receiving device within our sight.

Television, which is beginning to spread everywhere, can offer an immediate idea of such a service, noting that among us, these transmissions are much simpler, more exact, and instantaneous.

It is very common to mention the name of a person not affected by any organic disease and, at the same time, the medium will declare, vertiginously: "We will seek to cooperate in your favor with our spiritual resources through healing passes. Jesus blesses us."

Occasionally, the final words are encouraging: “Let us trust in Jesus.” Other times, they are words of good cheer: “Our friend continues to be under the protection of benefactors from the Highest.”

If someone later discovers the situation of the individual whose name was included in the prescription—without the medium’s knowledge among hundreds of other consultations—they will understand that this person is grappling with moral issues, feeling dejected, discouraged, or even enduring a period of severe trials.

Not a single drop of medicine.

And why, if the illness was all of an emotional nature, that is, psychic? In cases of people who are addicted to gambling or alcohol, it is also common for medicine not to be prescribed. The usual thing is: “We will try to cooperate in your favor, etc.”

In cases of organic disease, the medicine is perfectly applicable to the illness. If the patient suffers from liver problems, a liver extract is prescribed. If the liver is exhausted, a good restorative.

If the individual is struggling with exudative eczema, the advice is: "The use of such and such powder can be tried (external applications)." And so on...

In centers where the prescriptions are voluminous, there is a large team of disembodied doctors, prescribing one at a time while the others wait attentively for their turn.

Through a communications system that undoubtedly works based on magnetism, through vibrations, the entities responsible for the various sectors receive notification of the consultation, establish a relationship with the patient, capture his perispiritual image, and retransmit it to the location of the work, projecting it onto the fluidic mirror, where, in a fraction of a minute, it is examined by the spiritual companions present there.

The illustration accompanying this chapter provides insight into how notifications and the projection of perispiritual images are processed. This, along with other unspecified details that likely exist, theoretically constitutes the mechanism of mediumistic prescription.

The fact that the prescription is made by examining the image, present, of the consultee's perispirit will explain possible cases likely to occur in which a person may be medicated even if his death has already happened. How? You will surely ask.

In many cases, although disembodied, the Spirit remains in the family environment, especially in the room and in the bed where he experiences the pains of illness, under the illusion that he is still alive.

This permanence — an undisputed point in the Spiritist Doctrine — can last for hours, days, weeks, months, and even

whole years, depending on the greater or lesser attachment of the deceased to his family, his home, or his physical sensations, from which he cannot free himself immediately. If his perispirit remains in the house, his image can be captured and projected in the fluidic mirror next to the medium. That is why it is possible, in fact, rarely to prescribe medication, even if the person consulted has already passed away.

That can sometimes happen in mass prescriptions. Laymen will find it strange, and scholars will find it very simple and natural. That is why the Beloved Disciple lovingly advises: "A new commandment I give you: instruct yourselves." On this subject, let us see the explanation of Assistant Áulus:

"Often, from a long distance, the creature in suffering is shown to those who propose to help him, and the Samaritans of fraternity, due to the usually enormous number of afflicted, cannot, at the moment, judge whether they are receiving information about an incarnate or a discarnate one, especially when they are not laureated by vast experience. In some situations, those in need require intensive help in a tiny fraction of a minute. Therefore, any mistake of this nature is perfectly admissible."

The Assistant's explanations, the words of this chapter, and the graph with which we illustrate them clarify how the prescription occurs in the centers and groups of Christian Spiritism, where the comforting message and the timely medicine express the sublime devotion of these Benefactors who, in the name of Jesus Christ, support human weaknesses and distribute medicine for sick bodies.

Thus, blessed, a thousand times blessed be the Spiritist Doctrine that has been, is, and will always be a valuable source of peace and enlightenment, giving freely what its followers receive.

We close this chapter by mentioning with emotion the words of a great Brazilian doctor: "Woe to the poor of Rio de Janeiro if it were not for the Spiritists."

29

Objectives of Mediumship

Mediumship is a field of work where, under the inspiration of Jesus, the most sublime expressions of fraternity can flourish.

A link between Earth and Heaven, through it the well-intentioned person will cultivate the feeling of goodness and legitimate solidarity.

The Gospel will be, now and always, the basis of mediumistic practice.

The more spiritually attuned the medium is, and the more he understands his responsibility regarding the sacred task entrusted to him by the Heavenly Father, the greater the opportunities he will have for his own soul's growth and for helping those who have lost their way on their path of evolution.

Hence the need for the medium to become primarily committed to a program of self-renewal so that he can more efficiently help himself and others.

In this chapter, we have organized a summary of the main objectives resulting from the mediumistic practice with Jesus, that is, of mediumistic work in which there is only one purpose: to help others.

Through this, we will notice that mediumship is not a simple accident in human life, but, without a doubt, a higher program aimed at the redemption of all creatures.

Through this summary, we will understand, by doctrinal conclusions, that the medium who faithfully executes his work

program is a happy traveler who spreads abundantly, on the roads of his destiny, the generous seed of love, which, tomorrow, here, or anywhere, will respond to him in the form of flowers and fruits.

Such considerations, traced in the chapter (Notes in the margin,) enabled us to form the following diagram:

SUMMARY OF THE MAIN OBJECTIVES OF MEDIUMSHIP PRACTICE WITH JESUS

{For the incarnate one. = (Cooperation with incarnate and discarnate beings in the service of comfort and clarification. Self-education, through the renewal of feelings, with messages of high content. Building precious affections on the spiritual plane, thus consolidating the bases of cooperation and superior friendship.)}

{For the discarnate one. = (Preparation of facilities for those who have to restart their learning through reincarnation by helping the current disembodied beings.

Helping the reincarnated and disembodied to free themselves from the webs of ignorance and suffering.

Great Instructors' transmission of enlightening explanations to reincarnated beings, collaborating with Jesus for the redemption of Humanity.)}

We can see from this study that mediumistic service not only benefits incarnate and discarnate individuals, offering them opportunities to work but also the medium himself through the consequences of his devotion and perseverance.

In these considerations, we won't be talking about “good mediums”, i.e. those who, endowed with appreciable faculties,

make it possible for unusual phenomena that dazzle and excite without any constructive purpose to elevate the soul.

We will consider the "ideal medium", that is, the one who, by becoming attached to Good, improves himself every day and daily instructs himself to become capable of filtering, from Heaven, "what means light and peace", comfort and enlightenment for incarnate and discarnate individuals.

An ideal medium assists; the other one dazzles. An ideal medium views the teachings received as an opportunity for renewal instead of pretentiously attributing them to others.

Through his dedication, the ideal medium builds precious friends in the Higher Spiritual Plane who constitute admirable companions and instructors at any time and place.

Through mediumistic practice, we help to enlighten those who prepare themselves in Space for their return to physical life through reincarnation.

It is frequent communications in which the Spirits bid farewell after expressing their gratitude for the support received, touched with the warning that they "will reincarnate", highlighting the usefulness of good mediumistic practice.

Incarnate and discarnate beings, engaged in the common effort to free themselves from the web of ignorance, which generates suffering, equally receive valuable assistance from Christian mediumistic centers for their readjustment.

The great Instructors of the Highest use mediums to transmit edifying messages, enriching the World with new revelations, advice, and exhortations that favor the definitive integration into emancipatory programs.

Mediumship can achieve all this if the thought of Our Lord, full of fraternity and wisdom, is the compass of all achievements.

Advanced intellectual values are not essential, as they can lead to presumption and vanity when divorced from feelings or poorly governed.

Within the four walls of a shack or an anonymous hovel, fraternal hearts and well-formed souls can perform miracles under the impulse of goodwill and love.

Wherever people come together motivated by the desire to DO GOOD, without hidden interests and any idea of reward, there will be compassionate and generous messengers of the Lord.

For the work of enlightenment, where the Good manifests in the form of consolation and help, what matters least are material possessions.

In spiritual exchange, the currency in circulation is Love.

Jesus will always be wherever Good and Wisdom are exalted. And it could not be otherwise, for the Gentle Friend has stated to us, incisively and categorically: ***"Wherever two or three people are gathered in my name, I will be among them."***

30

Suicides

The chapter "Notes in the Margins" also allowed us to make the present considerations about suicide, an unfortunate act with disastrous consequences.

In general, the person attempting suicide believes that by exterminating his physical body, he will put an end to his suffering. Once this extreme gesture has been performed, the huge illusion vanishes as a soap bubble blown by the wind. "The Spirit leaves suffering and falls into torture."

He leaves the bad and falls into the worst.

In a pale and modest attempt to comment, in the way we can, on such a painful subject, we initially establish the following classification for suicide:

a) — By the person's free will;

b) — By the influence of obsessors;

c) — By the induction of third parties.

In general, however, item ***a*** always prevails, as the decision, whether made by oneself or resulting from the insinuation of third parties, incarnate or discarnate ones, will ultimately be made by the individual, except, of course, in cases where there is coercion, so blatant and compulsory, that the unfortunate creature feels dominated.

The action of spiritual persecutors is indisputable. We even believe that most desertions from the world occur due to the influence and suggestion of vengeful Spirits, although the

highest responsibility lies with those who heed their insinuations, for the creature has his own free will.

By induction by third parties, we seek to identify cases in which one person convinces another that the only solution to their problem will be to disappear from the world. The insinuator will not escape the painful consequences of his attitude.

On Earth, the Penal Code provides for imprisonment of 2 to 6 years for anyone who induces another to commit suicide.

In the Spiritual World, after death, the guilty conscience will suffer the effects of his conduct for a long time.

For a better understanding of the subject, we have classified the usual types of suicide, understood as follows:

a) — Violent destruction of the body;

b) — Excesses (alcohol, orgies, food, etc.);

c) — Disdain for the physical vessel.

Thus, we see that suicide is not only committed by someone who takes his own life with a weapon or who throws himself in front of the wheels of any vehicle.

So will be those who commit excesses that result in "anticipating death."

Those who, by disregarding the physiological apparatus, exhaust the "vital tone" that would ensure an ordinary existence, deliberately prepared so that their Spirit, dwelling in the temple of the body, could carry out its learning and fulfilling its redemptive tasks.

All suicides will be held accountable for their actions based on the circumstances that motivated them.

It is not up to us to analyze the circumstances that may aggravate or mitigate the offense; however, we believe, in theory, that they will suffer intimate punishments equivalent to the responsibility of each case.

Many reasons determine suicides, as can be seen from reading specialized reports. Some are serious and painful, while others are devoid of seriousness. Let us look at some of the reasons:

a) Lack of faith,

b) Nervous exhaustion,

c) Wounded pride,

d) Intimate grief,

e) Boredom,

f) Madness,

g) Spirit of sacrifice.

In any of the above cases, when the soul recovers on the spiritual plane, it regrets having deserted physical life, as it believes that God would have given it the necessary resistance. Despair is the enemy of common sense; once the storm has passed, calm comes.

According to the descriptions of the Spirits and the teachings of the doctrine, the following are the general consequences of suicide:

a) — Vision, by the soul itself, of the decomposing body;

b) — Flagellations in the lower planes;

c) — Frustrations of attempts at reincarnation;

d) — Painful reincarnations, with worsening of the trials.

In the book "Between Heaven and Earth", by André Luiz, we have the case of Júlio: two suicide attempts in past lives were equivalent to two failed attempts at reincarnation.

Once again, we should remember the Gospel as a refuge and defense for our souls in the face of struggles, problems, and afflictions.

Once the evangelical feeling penetrates the human soul, bringing it faith, humility, discernment, and courage, the creature will hardly resort to this extreme gesture.

Therefore, Jesus remains as if the contemporary world were the same poetic setting of Galilee when His words entered the heart, bringing courage, hope, and good cheer:

"He who endures to the end will be saved." "I am the light of the world; he who follows Me will not walk in darkness but will have the light of life." "Whoever hears My word and believes in Him who sent Me has eternal life." "I am the bread of life; he who comes to Me will never hunger." "If anyone is thirsty, let him come to Me and drink."

31

Mental Communion

We cannot, in good conscience, highlight this or that chapter of the book “In the Domains of Mediumship”.

It is all a repository of valuable lessons, full of timely clarifications regarding mediumistic problems.

The analysis of the chapter “Telepathic Domination” puts us in touch with the impressive phenomenon of vibrational attunement, by which the security of a home is threatened by the interference of a woman who, by ensnaring the head of the family in the web of “lying charms”, acts malevolently from a distance.

Although the telepathic action directly affects the unwary husband, his wife also becomes involved, since their minds are interconnected due to their shared life.

Explaining this phenomenon, Assistant Áulus clarifies: "Jovino currently remains under imperious telepathic domination, to which he easily surrendered, and, considering that HUSBAND AND WIFE BREATHE IN A REGIME OF MUTUAL INFLUENCE, the action he has been suffering involves the wife, regrettably affecting her.

The poor woman has not known how to immunize herself with the benefits of unconditional forgiveness." Before considering the suggestions from the previous chapter, let us examine the following graph:

CONTACTS = {Bad Thoughts. = (Inner Imbalance, Illness, Death.)}

MENTAL = {Good Thoughts = (Inner Harmony, Health, Happiness.)}

We have on the agenda as a modest study, a grave issue for whose solution the knowledge of Spiritism and the affection for its fraternal principles contribute satisfactorily.

The Spiritist Doctrine, enlightened by the Gospel, is not only a set of observations and facts intended, from a moral point of view, for the work of consolation and enlightenment.

Its objectives are not limited either to the exclusive exercise of mediumship.

Its purposes, which have for us a sense of eternity in terms of Time and Space, are not restricted to preaching in the Centers spread throughout this immense Brazil.

Spiritism is all this - and much more.

It is the living of Christian precepts, structuring the happiness and peace of those who know its path of light.

It cannot free us from the trials of our destiny due to the law of causality.

However, through the elevated ideas it embodies, it offers us the means to mitigate or modify them according to our renewal program, ultimately in favor of our happiness.

In the light of doctrinal knowledge, the horizons of our Spirit expand, as Spiritism gives us what other religions cannot offer their followers.

We live in permanent harmony with disembodied entities and people of all evolutionary types, thus exchanging elevated or inferior mental creations. "Thoughts fight thoughts, assuming

the most diverse forms of anguish and repulsion."

"The influence of incarnate souls among themselves sometimes reaches a climate of dangerous obsession."

Furthermore, negative thoughts can produce internal imbalances, illnesses, and even death, in the same way that good thoughts establish psychic harmony, health, and happiness.

In the chapter under study, we have the case of a home that, through the intercession of an unhappy sister, is threatened in its foundations. The solution to this serious problem will largely depend on Anésia, the wife of brother Jovino. Her conduct will have a decisive influence on whether things return to their starting point or worsen.

If her vibrations drop to the same level as those of the sister who is threatening her domestic peace, things will tend to deteriorate; however, if she knows how to understand the unhappiness of the one who involved her husband in a dangerous trap and sincerely forgives, within a while Anésia and Jovino, now awakened to the execution of their duties, will retain only a faint memory of the current incident...

Harmony and understanding will reign again in the domestic sanctuary, at the entrance of which a small rose garden "spoke without words of the beautiful feelings of the residents".

To get an idea of how telepathic action occurs, let us see how André Luiz describes the family environment besieged, from a distance, by the mental projection of the woman: "The head of the family adjusted his brightly colored tie, then slammed the door loudly behind him as he left. His humiliated companion fell silently into tears on the old armchair and began to think,

articulating phrases without words: "Business, business... So many lie upon lies! "A new woman, that's what it is!"

"While her reflections were becoming audible to us, radiating throughout the narrow room, we saw again the female figure that had appeared before Jovino, appearing and reappearing around his sad wife as if to lash out at her heart with invisible knives of anguish, because Anésia was now feeling an indefinable discomfort. She could not see the strange and unwelcome visitor with her eyes; however, it signaled its presence as an uncontrollable mental tribulation.

From unexpected, she went from peaceful meditation to stormy thoughts."

The lack of control modifies, in a negative sense, the vibratory content. Surrendering, distraught, to affliction, Anésia allowed mental communion with the woman who, from afar, projected her thoughts in the direction of the threatened home. Let us see how the Assistant explains the phenomenon:

"Thought is externalized and projected, forming images and suggestions that it throws at the objectives it intends to achieve. When benign and uplifting, it adjusts to the Laws that govern us, creating harmony and happiness; however, when unbalanced and depressing, it establishes affliction and ruin."

Naturally, the reader might ask, with the idea that we are at the mercy of influences foreign to our will:

— And are there no means of neutralizing the vibrations of hate? And the answer, clear and logical, is found in the words of Áulus himself:

“The best way to extinguish a fire is to deny it fuel.”

The fuel that feeds hate is hate itself.

Its antidote is love, expressed in unconditional forgiveness, the son of evangelical understanding.

In light of this clarification, we will surely understand better the Master's warning that we should not retaliate against evil. If our sister intends and wishes to defend her home and her peace, she should try to identify in the unwary creature who attacks her husband a sister in need who cannot yet measure the consequences of the regrettable mistake she has made.

Let us apply Jesus' advice to our own lives: ***"It is not the healthy who need a doctor."*** Peace and victory will belong, in all problems and struggles, to those who, by loving and forgiving, exemplify, by their spiritual resources, the precepts of the Divine Friend.

Thus, we would have the following means to neutralize the anti-fraternal influence of our fellow travelers:

a) — Love and forgiveness for adversaries.

b) — Help for persecutors.

c) — Prayer for those who slander us.

The practice of such virtues, which are still difficult to exercise spontaneously, would be nothing other than obedience to the Master's instructions, in the sense of praying for those who persecute and slander us.

32

Souls in Prayer

We cannot understand mediumistic service without the notion of individual responsibility. It is inconceivable that an exchange with the High Spirits be promoted without each of us, together, displaying that note of respect and veneration that makes us serve, "spiritually kneeling", to mediumistic tasks.

The Spiritual Friends dedicate so much respect to the mediumistic sector that Assistant Áulus, when heading to the meeting room, had the following words that, expressively and singularly, translate how they view the service: "Here we see the hall dedicated to public teachings. However, the nucleus we seek (the room for mediumistic sessions) lies in an intimate stronghold, just as the heart lies within the body."

Before beginning the work, prepare by dedicating fifteen minutes to prayer or engaging in lectures or readings with strong moral foundations.

There is no justification for the incarnate ones to spend time in conversations unrelated to their purposes before the meetings.

There is no justification for inappropriate conversation and an environment impregnated with smoke, an ostentatious lack of attention to respectable entities, and a disregard for the suffering brothers brought to the Centers so that, in a purified environment, they may be attended in a superior way.

There are groups in which the incarnate ones even take pleasure in inadvisable lectures that stimulate passions, such as politics, business, and allusions to absent companions, in an indisputable proof that they do not collaborate for the places

reserved for spiritual tasks to acquire the condition of enlightening temples.

Highlighting the feeling of responsibility of the ten companions of the group visited, Áulus clarifies:

"They know that they should not approach the spiritual world without the noble and dignified attitude that will grant us the possibility of attracting edifying company, and for this reason, do not appear here without bringing to the field that is invisible to them the seeds of the best they have."

It is worth emphasizing that the group members, although human creatures and subject to the same struggles that all souls in the process of regeneration face through work and study, appear at the Center and conduct themselves there as if they were in a heavenly sanctuary.

They are not sanctified souls.

They are people of goodwill who journey through the world, each occupied with their obligations: they work, eat, dress, and distract themselves with edifying recreation. However, sincerity of purpose and faith, devotion, and veneration in service ensure the success of the tasks and guarantee them magnificent spiritual assistance.

Let us see how André Luiz, using the psychoscope, observes the friends highly concentrated in prayer:

"I stopped to contemplate the incarnate companions who now seemed more closely associated with each other due to the vast radiant circles surrounding their heads with opaline splendor.

I had the impression of seeing, around the faded block of semi-dark mass to which the table had been reduced, a crown of

sunlight, formed by ten characteristic points, with the spiritual countenance of the brothers in prayer standing out in the center of each one of them."

The picture observed by André Luiz is truthfully touching.

With his attention fixed on "the circle of shining faces, visibly united among themselves, like ten tiny suns, magnetized to each other", André Luiz notes that, over each of the incarnate beings in prayer, "there was a halo of almost vertical rays, shining and mobile as if they were tiny antennas of smoking gold."

Any mediumistic group that functions based on harmony, understanding, and sincerity will undoubtedly obtain this same defense wonderfully observed and described by André Luiz.

Having Jesus Christ stated that He would always be ***"Where two or three people gathered in His name"***, we are convinced that wherever the work is carried out under the inspiration of His Love, in a mansion or a hut, His Divine Presence will be made through enlightened messengers.

How and why should we doubt it if we are sure that the mercy of the Lord is not limited to groups or people but extends abundantly to all those who, in the execution of tasks in His August Name, serve the Good unconditionally!

As much as possible, for the love of the Cause, let us speak and write, always urging, moderately and fraternally, our beloved Spiritist family to dignify the mediumistic service, offering it, now and to the best of our heart, our soul, our intelligence. Beyond this, there will always be obstacles and uncertainties...

33

Defining Prayer

The chapter "Mediumship and Prayer" suggested a study of prayer, considering the imperative of communion with the Higher Spiritual Plane in our mediumistic tasks.

In any circumstance, prayer is an appeal from our soul, establishing an instant connection with the Spiritual World according to the principles of affinity that govern mental exchange.

Since prayer is "an appeal", we are led to classify it in various ways by the instructions of the Spiritual Benefactors.

Firstly, we will have the "vertical prayer", which is the one that, once expressing truly elevated aspirations, projects itself in the direction of the Highest and, given the aforementioned principles of affinity, is collected by the Missionaries of the Superior Spheres.

Secondly, we will have the "horizontal prayer" expressing common desires. This prayer will not have an oblique or vertical impulse, as it will find resonance among the Spirits still connected to earthly problems, who, therefore, live horizontally.

Finally, we will have the descending prayer. We will not call it "prayer", replacing it with "invocation", as advised by Minister Clarêncio ("Between Earth and Heaven" — André Luiz").

In "invocation", the appeal will receive a response from entities with a low vibrational tone. These are inadequate petitions expressing despair, resentment, intentions of revenge, ambitions, etc.

The billions of disembodied Spirits that make up the invisible population occupy various steps of the ascension ladder, overcrowding them. Each step symbolizes a vibratory band, subject to the same universal laws that govern, here and everywhere, the exchange between incarnate and discarnate Intelligence.

We live and breathe within these bands.

Our feelings indicate the step we occupy. Therefore, our prayers will always find the answer from our kindred spirits, from whom we share ideas and objectives.

In vertical prayer, when we ask God that His Almighty Will prevail above our desires, we will be in tune with the Elevated Messengers of His Love, with the entities that have sublimated themselves through the cultivation of legitimate fraternity.

In horizontal prayer, we will receive the word and collaboration of Friends who, like us, are still dealing with problems of relative importance, although respectable.

In the "invocation" — descending appeal — unhappy entities who remain in true caves in the dark regions will come to us to help materialize our unhealthy intentions.

In our mediumistic centers, according to the inspiring objectives of our tasks, we will be assisted by such and such Spirits. If Christian thought is the compass of our achievements, there will be no lack of selfless instructors who, from the Superior planes, will guide our efforts and stimulate our idealism.

Christian thought is that which the Divine Friend exemplified in the poetic setting of Palestine: love for the neighbor, prayer

for slanderers, forgiveness of offenses, and support for the sick and ignorant.

Every time we direct our tasks according to the Master's thought, we will be uttering the vertical prayer, which, like a sublime rocket, will penetrate vertically through space, bringing back the message of Christ, in confirmation of the eternity of His words: ***"Ask, and it shall be given you; knock, and it shall be opened unto you; seek, and you shall find."***

34

Disincarnation

It may seem strange that we include in this book, which is entirely devoted to the study of mediumship, a chapter on disincarnation.

We wish to clarify that this page arose from the study of the lesson "Mediumship on the Deathbed", and its inclusion intends to focus on one of the most sacred moments of human existence, which is "death", that is, the return of the earthly traveler to the Spiritual Homeland.

Among the countless moments worthy of respect in life, such as birth, prayer, gathering in our temples of faith, etc., the disembodiment should cause us the utmost appreciation. If we imagined everything that happens at the time of departure, we would be more respectful and dignified every time we witness a death.

The effort and selflessness of the Spiritual Guides in the disincarnation of some individuals is truly worthy of mention. Specialized cooperators join forces to disconnect, without incident, the eternal Spirit from the physical terrestrial apparatus.

Magnetic operations are executed in the fundamental organic regions, that is, in the vegetative, emotional, and mental centers.

As we study the chapter "Mediumship on the Deathbed", we take the following graph to the blackboard, intending to set out the main disembodied measures of a magnetic nature, as well as the symptoms peculiar to the progress and conclusion of each of them:

FUNDAMENTAL REGIONS OF THE HUMAN ORGANISM = {Vegetable Center — linked to the belly, seat of physiological manifestations.}

{Stretching of the lower limbs; cooling of the body.} {Emotional center — located in the thorax, zone of feelings and desires. = {Irregularity of the heart, affliction, anguish, weak pulse.}

{Mental center — located in the brain, the most important.

= {Rhomboidal fossa. Coma. Untying of the fluidic bond.}

As we have observed, the initial operation is carried out in the region of the belly, to which the Vegetative Center is linked, as the seat of physiological manifestations.

With this measure, the dying person begins to stretch his lower limbs, and soon after, the body cools down. Then, when the Superior Spirits act on the Emotional Center, located in the thorax and representing the area of feelings and desires, new symptoms appear: irregular heartbeat, affliction, anguish, and weak pulse.

This is the body's reaction to trying to retain the Spirit, a guest of so many years, a companion of so many experiences whose departure it tries to avoid. The organism then acts as if it has the intelligence to think. We know, however, that the body does not think. The Spirit is the pilot of the vessel, whose wreckage it will soon contemplate if it can...

Neio Lúcio states that between Spirit and Matter, there is a point of interaction that is still unapproachable. This point of interaction — constituting the cause of the mutual relations between Spirit and Body — is what motivates, in our view, this

attempt at retention. The final operation is in the brain, where the Mental Center, the most important region, is located. The magnetic work is initially carried out on the rhomboidal fossa, which Medicine defines more or less with the following words:

"Floor of the fourth ventricle, which, in turn, is a cavity located on the posterior face of the bulb and protuberance, therefore anterior to the cerebellum. The fourth ventricle is normally filled with cerebrospinal fluid. The most important centers of vegetative life, such as respiration and vasomotor, are located at the bottom of the rhomboidal fossa. After this last magnetic operation, on the rhomboidal fossa, which we will discuss further at the end of this chapter, a state of coma ensues, although the Spirit is connected — and well connected — to the physical vehicle.

Only then does the disembodiment conclude. The Spiritual World receives another inhabitant, and the Earth's demographics record an equivalent decrease in its population volume.

After disembodiment — whose process is NEVER THE SAME FOR EVERYONE — upon awakening in the Spiritual Plane, the newcomer will face the following invariable realities:

a) — Panoramic view of the last existence,

b) — Reacquisition of the old form,

c) — Encounter with kindred Spirits (elevated or inferior),

d) — Analogy of the spiritual environment with the Earth's landscape.

In short: he will encounter himself. This concordance, from what we have read, seems to be repeated in all deaths,

abstracting, as is natural, from details related to the evolutionary state, karma, mental problems, etc., of each one.

After knowing the hard work of the spiritual Mentors, we must exalt due respect to the environments where someone is disincarnating or has disincarnated so that, through the attitude of silent prayer, we can help the dying one and cooperate with the Missionaries of the Divine Surgery.

We do not study this subject only with elements from the chapter "Mediumship in the Bed of Pain"; as we gathered abundant and valuable material from the book by André Luiz himself — "Workers of Eternal Life", chapter 13. From the fusion of these elements, we could organize the considerations above.

Worthy of note and comment was the operation on the rhomboidal fossa, from whose center a "brilliant golden-violet flame" was released, instantly absorbing "the vast portion of a milky substance already externalized" from the solar plexus and the thorax. The observation is significant:

From the union of these three elements:

1) golden-violet flame, coming out of the rhomboidal fossa,

2) substance extracted from the solar plexus,

3) substance removed from the thorax, emerged the formation of the new perispiritual form of the disembodied person.

We do not wish to close this chapter, through which we recall the respectability of the "hour of death", given the marvelous work of the spiritual Instructors, without transcribing the words with which André Luiz narrates the formation of the perispirit of the recently disembodied person:

"Concentrating all his energy potential in the rhomboidal fossa, Jerônimo broke something that I could not perceive in detail, and a brilliant violet-golden flame was released from the cranial region, instantly absorbing the vast portion of the milky substance already externalized. I wanted to observe the brilliant light, but I confess it was difficult to fix it accurately.

In a few moments, however, I noticed that the forces examined exhibited a plasticizing movement.

The mentioned flame transformed itself into a marvelous head, in every way identical to that of our friend who had passed away, and then, the entire perispiritual body of Dimas was formed, limb by limb, line by line."

According to André Luiz, that violet-golden flame represented "the set of the superior principles of personality."

Before such a magnificent narrative, only one thought dominates us, moving our grateful hearts, which is the profound love for our **Heavenly Father — Creator of Life...**

35

Lycanthropy

We will use some references from the chapter "Fascination" to, by accepting the thesis of its progressiveness, arrive at Lycanthropy, a phenomenon referred to by Bozzano and which was also mentioned by Assistant Áulus.

When studying chapter 23 of "In the Domains of Mediumship", we organized the following graph on the blackboard:

FASCINATION = {Subjective or psychological. = (Hallucinatory phenomena, eccentric attitudes, religious fanaticism.)}

{Objective or organic = (Deforming lycanthropy, aggressive lycanthropy, pathological anomalies.)}

This same graph will be in this book as the starting point for the summary we intend to make about Lycanthropy.

Let us begin with its definition: it is the phenomenon by which Spirits "perverted in crime" act upon former accomplices, incarnate or discarnate ones, making them assume attitudes identical to those of certain animals.

In order to facilitate the development of our considerations, let us begin this page with an excerpt from André Luiz's narrative: "The unfortunate lady, almost howling, like a wounded wolf, screamed as she struggled on the floor of the living room, under the dismayed gaze of Raul, who silently prayed for Divine Goodness.

Skulking about on the floor, she took on an animalistic form

despite being under the generous guard of the house's sentinels."

We have intentionally emphasized the expressions "like a wounded wolf" and "skulking about on the floor." Truly animalistic attitudes. Further on, explaining the phenomenon, we have the enlightening words of the Assistant:

"Many Spirits, perverted in crime, abuse the powers of intelligence, inflicting tigrine cruelty on those who still tune in to them due to past debts. We owe many painful mental pathology pictures in asylums to such vampires, where numerous patients, under intensive hypnotic action, imitate the customs, positions, and attitudes of various animals."

The simple fascination of today — characterized by hallucinatory phenomena, ridiculous attitudes, and even religious fanaticism — can worsen and progress to such an extent that it becomes the Lycanthropy of tomorrow.

Committed to the past, through debts and complicity with inferior entities we are tuned in with in Time and Space, we may have our will subjected to the hypnotizing empire of these entities.

While fascination has a more psychological meaning, lycanthropy goes further. It is more objective, externalizing itself in the somatic or perispiritual organization if the victim is an incarnate or discarnate one.

There are extreme cases of deforming lycanthropy, in which the person imitates the "customs, positions and attitudes of various animals", as well as aggressive lycanthropy, which expresses itself through violence, hallucination, and even crime.

The tabloid press will relate them as the result of "perversions",

without further explanation; scholars of Spiritism will see in these cases only manifestations of aggressive lycanthropy, with the mighty and cruel action of the invisible element.

When medicine and law work together with Spiritism, serious issues can be addressed more effectively.

Pathological anomalies, which modify the anatomical configuration of patients, are observed mainly in hospitals for the homeless and, as a rule, express the terrible influence of vengeful entities on former enemies.

Spiritism — the guardian angel of the unfortunate —, by analyzing the cause of such suffering, helps victims of great obsessions to recover.

We can indicate three principal conditions to favor the healing of people who suffer from these poor entities, namely:

a) — Study (Gospel and Doctrine);

b) — Work (incessant activity in Good);

c) — Love in the heart (converting one's life into an expression of fraternity).

Will Spiritism, through its thousands of mediumistic groups and dozens of Health Centers, solve all cases of Lycanthropy? To answer in the affirmative would be sheer frivolity. However, in addition to being able to resolve some cases, less deeply rooted in the past, it will take to the hearts of the persecuted and the persecutors the seed of light of forgiveness for germination, growth, flowering, and timely fruition.

In the Great Future, today's executioners and victims will be redeemed and united, cultivating in the Higher Planes the Sublime Ideal of Legitimate Fraternity.

It could not be otherwise, so that, now and for all Eternity, the words of Our Lord Jesus Christ be fully confirmed: ***"None of the sheep that the Father has entrusted to Me will be lost."***

36

Animism

The words of Assistant Áulus, in the chapter "Emergence from the Past", are filled with profound wisdom and opportunity when he states that many Spiritists "have been converting the Animist Theory into an unjustifiable obstacle, freezing precious opportunities for doing good".

That is indeed the truth.

Many companions cannot remove the obstacles created by animism, thus destroying a magnificent opportunity to help people who, by seeking out Spiritist centers under these conditions, could later contribute to those in need.

What is Animism? We place this question at the forefront of this chapter.

It is a starting point for our simple considerations. Animism occurs when a person throws his feelings into the past "from where he collects the impressions that he feels possessed by". The crystallization of our mind today, in certain situations, can motivate, in the future, the manifestation of psychic phenomena in the same way that such crystallization or fixation, if carried out in the past, is externalized in the present. The law is always the same, now and in any time or place.

Therefore, what resembles a mediumistic trance, with all the appearances of interference by a Spirit, is often nothing more than the medium, naturally the maladjusted medium, reliving scenes and events collected from his subconscious world, a phenomenon motivated by magnetic contact by the proximity of entities that shared his remote experiences.

In the psychic phenomenon, the medium expresses himself as if a Spirit were communicating.

The medium in these conditions should be treated "with the same attention we give to sufferers who communicate."

Therefore, the direction of mediumistic work requires, without a doubt, a lot of love, understanding, and patience — virtues that, when added together, result in what instructors classify as "FRATERNAL TACT" so those who find themselves in such conditions are not harmed.

If the leader of mediumistic sessions is **not** a bearer of sincere kindness, we believe that the medium will receive little or no benefit from the group.

The medium inclined to animism is a defective vessel, which "can be repaired and restored to service, by the understanding of the leader, or destroyed, by his lack of comprehension.

Readjusted, patiently, with the resources of evangelical charity, he can become a valuable companion.

Misunderstood, he can be victimized by obsession."

In psychic phenomena, common in mediumistic groups, it is therefore necessary to make the following distinction:

a) — Animistic facts,

b) — Spiritual facts.

As we have already emphasized, animistic facts are those in which the medium, without any preconceived idea of mystification, gathers impressions from the past and transmits them as if a Spirit were communicating through him.

Spiritual or mediumistic events, strictly speaking, are those in which the medium is merely a vehicle to receive and transmit the ideas of disembodied or incarnate Spirits.

Study and observation help us to make this distinction. An incarnate person can also determine mediumistic communication, or better, make the sensitive person assimilate his mental waves and reproduce them in writing or through words.

Given the law of attunement, sleeping people can also provoke mediumistic communications, as while we sleep, our Spirit moves away from the body and acts upon others according to our feelings, desires, and preferences.

Let us return, however, to the considerations surrounding the need for leaders and collaborators in the mediumistic sector to equip themselves with evangelical resources so that the assistance tasks they are responsible for, present that edifying and constructive sense desired in Christian spiritist activities. Let us look at André Luiz's conclusion, given Áulus' considerations and the examination of the case of the lady who was assisted by Brother Raul Silva's group: "Speaking mediumistically, we see here a process of authentic animism. Our friend assumes she is incarnating a different personality when she is merely externalizing her world."

Mental fixation — a subject addressed in the appropriate chapter of this book — causes animism. Let us now imagine what might happen if a person in such conditions seeks a mediumistic center where only pretentious intellectualism functions, followed by peripheral indoctrination, without the slightest sense of fraternity!

Instead of understanding, such a person will undoubtedly find irony and ill will accompanied, as a rule, by malicious commentary. Instead of companions interested in their readjustment, they will meet executioners disguised as indoctrinators.

Instead of indispensable help, they will find themselves mercilessly confronted by companions, sometimes even well-intentioned, who, in the name of "truth", or rather, of "their truths", will not understand their distressing problem.

Let us listen to Assistant Áulus: "Therefore, in these circumstances, it is necessary to arm our hearts with love so that we can help and understand. A leader without FRATERNAL TACT would only worsen the problem, for under the pretext of serving the truth, he would perhaps impose an inopportune correction instead of providing providential help.

First, we must remove the evil and then strengthen the victim in his own defense." The instructor will always use fraternal affection, ensuring that his words, addressed to the Spirit of the medium himself, convey the best his soul can offer. Consolation and prayer, followed by edifying clarification, are the resources applicable to the case.

Let us refer to the book "In the Domains of Mediumship", reproducing some topics related to the subject:

"Having solved several problems related to the evening's program, one of the sick ladies burst into convulsive tears, exclaiming:

- Who will help me? Who will help me?...

Pressing her chest with her hands, she added in a moving tone:

- Coward! Why stab a defenseless woman like that? Am I totally guilty? My blood will condemn your unfortunate name..."

Let us remember that André Luiz and Hilário, in the company of Assistant Áulus, visit the group led by Brother Raul Silva and that the scene described above appears in the chapter "Emersion from the past."

Let us note that all the signs reveal, at first glance, the characteristics of a mediumistic communication; however, we are before an authentic phenomenon of animism.

With her mind fixed on the past, the sick lady sees unpleasant scenes to which she is directly linked. "When faced with the approach of an old enemy, who still pursues her from our plane, she relives the painful experience that occurred to her in a city in the Old World in the last century."

It is also Áulus who explains:

"Undoubtedly, in such moments, it is someone who returns from the past to communicate with the present, as under the influence of painful memories that assail him, he focuses all his mnemonic resources solely on the nerve center where he has corrupted his thought.

For the common psychiatrist, he is only a candidate for insulin therapy or electroshock therapy; however, for us, he is a spiritual patient with a tortured conscience, requiring MORAL AND CULTURAL SUPPORT for inner renewal, the only solid basis that will ensure his definitive readjustment."

This moral support, to which the Assistant alludes, can be defined as patience, affection, and consolation. The cultural support will be provided by the evangelical and doctrinal study

that, in addition to enlightenment, will modify his mental centers, readjusting his mind.

In conclusion, it is appropriate to ask:

Can mediumistic services do without the Gospel and the Doctrine?

Each person will find the answer in their conscience...

37

Mental Fixation

We can define the state of mental fixation of an individual, incarnate or discarnate, as that in which he "sees, hears, feels nothing beyond himself."

Explaining the mechanism of mental fixation, as it is verified, is not an easy task. Hilary says so in the consultation he makes to the enlightened Assistant Áulus: "Honestly, no matter how hard I try, my difficulty is great in penetrating the enigmas of the Spirit crystallization around certain situations and feelings. How can the mind stop at certain impressions, lingering on them, as if Time did not pass for it?"

However, we will do what we can to retransmit, in the poverty of our language and the indigence of our doctrinal notions, the elucidations of the venerable Áulus. Mental fixation can last for centuries and even millennia.

The Spirit isolates itself from the external world, vibrating solely around its imbalance, crystallizing itself in Time. It is as if it were, in a crude comparison, a needle that makes the record repeat the same tune again and again.

When we inform a Spirit, whose mind is focused on the past that we are in 1957, he may struggle to understand our explanations. His thoughts are fixed in Time, reflecting only the facts, events, impressions, and emotions from the past that caused him deep and lasting inner turmoil.

A Spirit in these conditions requires time and patience from the members of a mediumistic nucleus. Enlightenment requires affection and understanding, and also a lot of fraternal

vibrations that, involving him, lead him to renewed effort. Let us study the subject in the light of a simple diagram.

BATTLEFIELD = {Rearguard = (Bitterness, Tears, Humiliation.)}

{Vanguard = (Joy, Happiness, Glory.)}

LIFE OF THE SPIRIT = {Rearguard = (Parking in the lower zones, Painful reincarnations.)}

{Vanguard = {Renewal, Progress.)}

The human mind is symbolized in the soldier who fights to conquer positions. Depending on the effort, perseverance, training, ill will, discouragement, and inexperience, he will remain in the rearguard, among the mutilated and defeated, or he will emerge, victorious, in the vanguard.

The soldier fights to conquer and destroy external enemies.

The mind fights to defeat internal enemies, represented by selfishness, cruelty, revenge, jealousy, arrogance, and ambition.

The soldier will wield the sword, rifle, grenade, and the gun.

The weapons of the mind are humility, spirit of service, kindness to all, nobility, moral elegance, and discipline.

In the rearguard, for the soldier or the mind, the scenario is Dantesque: bitterness, affliction, humiliation, suffering.

It is the Law's response to laziness and negligence.

In the vanguard, for the soldier or the mind, the landscape is expressive:

Joy, happiness, glory.

It is the law's response to work and goodwill.

For the idle mind, the rearguard will mean parking in the lower zones after disincarnation, or painful reincarnations in the future.

We can symbolize the vanguard in the work of renewal, progress, enlightenment, moral and intellectual enrichment.

We repeat: the assistance to the Spirit whose mind has crystallized in Time requires much kindness.

In mediumistic meetings, he resembles a madman, to whom we speak of Today, and he sees, exclusively, the Yesterday.

"He sees, hears, feels nothing beyond himself."

The dramas of conscience that he has lived; the bitter conflicts in which he struggles, and psychic disorders originating from the abuse of free will are currently expressed in the form of hallucinations and mental fixation.

How can a session leader who only knows how to use cultured and eloquent words, without the slightest sense of fraternity, help a Spirit in these conditions?

Thus, those responsible for mediumistic centers must improve their feelings and soften their hearts so that, by truly identifying with the needs of others, they can provide effective support.

Doctrinal knowledge and, especially, assimilation of the Gospel into one's spiritual economy are indispensable factors for those who dedicate themselves to mediumistic efforts in the disobsession area, as mediums or leaders.

Still on the subject of the mechanism of mental fixation, let us listen to the words of the Assistant Áulus: "Any great inner disturbance, be it passion or discouragement, cruelty or revenge, jealousy or despair, can immobilize us for an indefinite period

in its shadowy meshes when we rebel against the imperative of the incessant march with the Supreme Good."

Reincarnation, in such circumstances, works as a compulsory stimulant for readjustment.

"Intimately juxtaposed to the cellular field, the soul is the happy prisoner of the physical equipment, in which it influences the atomic world and is influenced by it, suffering the frictions that aim at its recovery."

What would become of the soul that fixed its mind in the past if it were not for the blessing of reincarnation?

How can it readjust in the Beyond if we know that, after death, the Spirit takes with it all the impressions cultivated during physical existence?

Blessed be Spiritism, therefore, for the knowledge it reveals and disseminates.

May the Doctrine of the Spirits be sanctified, as it fills our lives with hope, making us understand that the Great Future will provide us with evolutionary resources that will compel us to leave the sarcophagus of our inferior passions and ascend to regions where, as servants of goodwill, we will be granted opportunities to cooperate with Jesus Christ in the sublime Cause of the redemption of others and ourselves.

The elucidations that the book "In the Domains of Mediumship" brings us on the problem of mental fixation led us to write, in the following lines, a new subdivision of obsessional or obsessive forms:

a) — Influence of the disembodied over the incarnate one;

b) — Influence of the incarnate one over the disembodied;

c) — Influence of the Spirit over itself, causing self-obsession.

The forms listed in items "a" and "b" are the best known.

The one in item "c", less frequent, results from the fixation of the Spirit, incarnate or not, on situations, facts, or people.

Thinking too much about oneself and one's problems leads to self-obsession.

The individual becomes the "obsessor of himself".

There will be no persecutor: he is, at the same time, the obsessor and the obsessed.

Obsession *sui generis* — we recognize, but, without a doubt, existing whether among incarnate or discarnate ones. It is pretty harsh to remove...

38

Polyglot Mediumship

Xenoglossia — or polyglot mediumship — is the faculty by which the medium expresses himself, orally or graphically, through a language that he does not know in his current incarnation.

There is an interesting monograph by Ernesto Bozzano, the most complete study we know on the subject, which served, subsidiarily, for our notes.

Thus, this chapter is the fruit of the observations we extracted from the book «In the Domains of Mediumship» and Bozzano's invaluable notes in his work "Xenoglossia."

Polyglot mediumship can be classified as follows:

a) - Speaking (through incorporation or materialization);

b) - Hearing;

c) - Writing (psychography or typology);

d) - Direct voice;

e) - Direct writing (visible or invisible hands).

Speaking xenoglossia occurs when the medium in trance speaks in any language, be it English, French, Latin, or Hebrew, without knowing these languages.

He can also hear the Spirits in other languages, psychograph messages, and even write strange characters on blackboards and walls.

We will not mention countless cases verified in each of these modalities, for this is not the fundamental scope of this book.

However, it is not only treatises and monographs that record such phenomena. The Old and New Testaments are rich in xenoglossic communications.

Polyglot mediumship has its cause in the collection of intellectual values from the past, which rests in the subconscious of the sensitive, or medium.

It results primarily from a simple phenomenon of attunement in time. What is "tuning in Time"? It is the process by which the human mind, connecting with the distant past, causes the emergence, from the depths of the subconscious, of varied and multiform expressions that lie dormant there. The subconscious is the "basement of individuality". There, all the intellectual values and moral achievements accumulated in several reincarnations are "stored", as a natural fruit of successive evolutionary experiences.

Only those who have already known, at other times, the language in which they express themselves during trance can be polyglot mediums. Someone who, in another incarnation, did not know Latin cannot, when mediumized, express themselves in it.

That is what can be inferred, quite logically, from the explanation of Assistant Áulus: "When an illiterate medium begins to write under the control of a friend living on our plane, this does not mean that the spiritual messenger has miraculously removed the stones of ignorance.

It simply shows that the psychographer brings with him, from other incarnations, the art of writing already acquired and retained in the archive of memory, whose centers the disembodied companion can manipulate."

It is not sufficient solely to be a medium to receive communications in other languages; one must know those languages either in the past or present.

Reading Bozzano's excellent monograph, along with the book by André Luiz that we are currently appreciating, vividly clarifies this subject and undoubtedly confirms this conclusion.

39

Psychometry

According to the definition of Assistant Áulus, the word "psychometry" designates the faculty of reading "impressions and memories when in contact with common objects". Psychometry is also a mediumistic faculty, through which the sensitive, by touching determinate objects, enters into a relationship with people and facts connected to them.

This perception occurs because such objects are impregnated with the personal influence of their owner.

Every person, when entering a room, leaves there a little of themselves, their personality, feelings, virtues, or defects. However, psychometry is not an ordinary faculty in our circles of activity, for it is only possessed by people endowed with "sharp psychic sensitivity".

Our current spiritual condition, still deficient, does not allow for these admirable perceptive resources.

When we touch an object, we magnetize it with the fluid which is peculiar to us. And if, beyond the simple touch or use, we inadvertently convert that object, be it a book, a pen, a jewel, or, more importantly, a house or a car, into a reason for obsessive adoration, excessively expanding the notions of possession or ownership, the volume of fluidic energies that we project onto it is so accentuated that our mind will be imprinted there.

At any time and place, our life, with its merits and demerits, will parade in all its details before the psychrometer's "radar".

There is a beautiful study by Ernesto Bozzano entitled "Enigmas of Psychometry", through which we are confronted with impressive narratives, some of them covering remote phases of the terrestrial planetary organization.

The process by which the psychometer can enter into a relationship with remote or close facts can be explained in two main ways, namely:

a) — A part of the facts and impressions is taken from the object's aura;

b) — Another part is collected from the subconscious of its owner through a telepathic relationship that the psychometric object establishes with the medium.

It is not important whether the owner is incarnate or discarnate. The psychometer will collect from his subconscious, wherever he may be, the impressions and feelings with which he has recorded his own life on the object.

Bozzano demonstrates that people are not the only beings capable of psychometry. In addition to the human element, we have:

a) — Animals,

b) — Plants,

c) — Inanimate objects, metals, etc., etc.

In the work above, the Italian philosopher mentions extraordinary phenomena of psychometry through contact with a pigeon feather, a tree branch, or a piece of coal or clay.

One might ask: What if the psychometric object had, over the

years, several owners? Whose life will the medium enter into a relationship? Bozzano explains, with irresistible logic, that the medium will enter into a relationship with the facts linked to the one (owner) whose fluid is most active concerning the sensitive.

Bozzano called this aspect of the psychometric phenomenon "elective affinity." Through psychometry, the medium reveals the past, knows the present, and unveils the future.

Regarding the relationship with the past and the present, any explanation is unnecessary, since item "a" gives us a satisfactory answer: the object, whether movable or immovable, impregnated with the personal influence of its owner, preserves it for a long time and allows the collection of impressions. And what about the future? We must wait for this question. To those who formulate it, we recommend reading paragraph "b".

Another part is collected from the subconscious of its owner, through the telepathic relationship that the psychometric object establishes with the medium. This answer, however, requires an explanatory complement. Here it is: Every human creature has its Karma, a word with which we designate the law of Cause and Effect, given which, when we re-enter "the currents of physical life", for new experiences, we bring imprinted in the perispirit - the mold of the somatic body - a framework of inescapable trials.

Our spiritual mind knows such trials and allows the psychometer to establish a relationship with these vicissitudes, foresee, announce, and even set when they will occur.

As we can see, there is no mystery in this. It is as if the sensitive person reads, in the mind of the object owner, what is already

written there with a view to the future. Everything is pretty simple, clear, and logical.

No attack on common sense.

Although the various mediumistic themes have sometimes led us to some explanations of a so-called "technical" nature, elucidating the mechanism of the phenomena, that is not the fundamental objective of the book we seek to write, more with the heart than with the brain.

We wish to give mediumistic subjects an evangelical form and purpose. We intend that this work reaches the Christian Spiritism assistance centers as a message of fraternal cooperation, good cheer for the disillusioned, hope for those who suffer, and rehabilitation for those who grind their teeth "in the outer darkness."

Therefore, we should draw moral conclusions from the considerations made on such a beautiful and admirable subject — Psychometry — that will strengthen our hearts for decisive and sublime achievements toward the Highest.

Knowledge of psychometry consequently makes us think about the following imperatives:

a) — Not to become too attached to material goods;

b) — To combat the selfishness that characterizes our lives, with the consequent reduction in the demands imposed on family, friends, and acquaintances.

In the previous chapter, we had the opportunity to relate the fact of that lady who, having passed away a long time ago, "did not have the strength" to leave her own home, to which she felt

trapped by memories of family members and household objects.

In «In the Domains of Mediumship», in the study of psychometry, we have the episode of a young woman who, about 300 years ago, follows a mirror given to her by a young man in 1700. We will bring a relate here of André Luiz's account, to put the reader in touch with the occurrence. The narrative is by André Luiz when visiting a museum:

"We went further.

Beside a large gallery, two gentlemen and three ladies admired a unique mirror, next to which a disembodied young woman stood with an expression of great sadness.

One of the ladies praised the beauty of the frame, and the girl, with the expression of an irritated sentinel, approached and felt her shoulders." André Luiz adds that, as the incarnate visitors withdrew to another part of the museum, the girl, who did not notice the presence of the three disincarnate beings, seemed "content with her solitude and began to contemplate the mirror, under a strange fascination".

With her mind fixed on that object, she polarized all her dreams as a girl in it, sadly waiting for the young man who had left to return from France.

She recorded her own life in the mirror. And as long as she thinks of the mirror as a synthesis of her hopes, she will remain close to it. A typical example of mental fixation.

The phenomenon is the same about people. By selfishly and madly clinging to those who are dear to our hearts, we run the risk of becoming magnetized to them and exercising cruel

enslavement over them, as we saw in the chapter "Strange Obsession."

As long as our emotional feelings do not indicate the altruism, elevation, purity, and spirit of renunciation characteristic of a sincere disciple of the Gospel, our path will be dotted with the most unpleasant surprises, whether we are in the flesh or the Spirit World.

Loving without any idea of reward; helping without expecting anything in return; thinking about our duties while forgetting about supposed rights; serving and passing on — this is the lofty program that, carried out to the extent of each person's possibilities, will be a pledge of joy and peace, happiness and progress, on this and the spiritual plane.

As we recognize, with all sincerity, our inability to perform such a program for now, which is too hard for our weakness, we can, however, strive to gradually become attached to it, considering Emmanuel's timely warning: *"If the Christian clarion has already reached your ears, accept its clarity without hesitation."* Emmanuel also reminds us that *"family affections, blood ties, and natural sympathies can be very holy manifestations of the soul when the creature rises to the altar of superior feeling; however, it is reasonable that the Spirit does not fall under the weight of its inclinations."*

"Balance is the ideal position."

"Pure fraternity is the most sublime system of relationships between souls."

By placing Jesus Christ at the summit of our aspirations, we will learn, with the Blessed Crucified One, to love without demands,

to serve with joy, and to preserve our mind's freedom and the peace of our hearts.

By effectively accepting Him as the Spiritual Sun that warms the entire Earth with His Love from the Beginning we will enslave no one.

And the only slavery to which we will submit ourselves will be that of duty well fulfilled...

40

Mediumship without Jesus

One of the chapters we studied with sadness was the one that appears in "In the Domains of Mediumship" with the title "Misguided Mediumship".

Although Spiritism is not responsible for mediumistic practice without Jesus, reading and meditating on this chapter cannot help but leave a painful impression on those who embrace Spiritism and identify it solely as a means of serving Humanity without concern for rewards.

For those who still doubt that "Mediumship is not Spiritism", the clarifications of Assistant Áulus have undoubtedly dispelled the faint traces of uncertainty that could still subsist in the conscience of those who mistakenly think that, wherever there is mediumistic communication, there must necessarily be Spiritist Doctrine.

Spiritism is one thing, and Mediumship is another.

Spiritism is a body of Doctrine of high spiritual content, encompassing superior norms and directives that aim primarily at the human being's elevation.

Mediumship is a gift that enables human beings of any religion to convey the thoughts and ideas of the Spirits.

That is the truth that we all proclaim, and Assistant Áulus ratifies in expressive terms, to Hilário's surprise:

“- Hilário, it is essential to remember that we are not before the Doctrine of Spiritism. We witness mediumistic phenomena, manipulated by idle minds, fond of inferior exploitation

wherever they go, worthy for this very reason, of our pity. And we are not unaware that mediumistic phenomena are peculiar to all sanctuaries and all people."

A Spiritist is, therefore, someone who studies, accepts and faithfully practices the salutary doctrinal principles, elevated as an edifying monument tending to operate, over time, the renewal of the human spirit.

A medium can be a Spiritist, a Catholic, a Protestant, and even an Atheist or a Materialist. A priest, a nun, a pastor, a Taoist, a Buddhist, a Shintoist, a Confucian, or an Islamist can all be mediums.

The connection between Spiritism and Mediumship, which leads most people to consider them the same thing, mistakenly confusing them, results from the fact that Spiritism, in its admirable doctrinal lines, has established safe norms for exercising Mediumship, classifying it appropriately.

Our classical literature, as well as subsidiary compendia, contains specific notes on Mediumship and its practice, and all of these notes guide mediums to develop and cultivate their faculties with a view to general progress.

The Spiritist Doctrine sees Mediumship as a divine means applied to help Humanity in its evolutionary efforts. Spiritist centers, in general, take upon themselves the responsibility of guiding Mediumship development on Christian grounds.

They do not invite anyone but open their doors to all who seek support at the right time.

Such occurrences often lead those less informed to mistakenly believe that Spiritism is responsible for every spiritual

phenomenon, which significantly misrepresents the facts.

Spirits and mediums are found everywhere, including centers, churches, and protestant temples.

Just as there are Spiritists who do not practice Mediumship, there are mediums who do not embrace Spiritism and may even harbor negative feelings toward it.

Spiritism, therefore, is not Mediumship, nor does Mediumship mean Spiritism.

Mediumship, exercised in the name and under the responsibility of Christian Spiritism, will always be an instrument of edification for its owner, as through it, the afflicted will be consoled, the sick healed, and the ignorant enlightened.

We can and should even distinguish Mediumship in the following ways:

a) — That which is exercised in the function of superior objectives. (Mediumship with Jesus)

b) — That which is exercised in function of inferior interests

(Mediumship without Jesus).

Where Mediumship is practiced in the function of subordinate objectives, such as in performing marriages, solving material business deals, obtaining jobs, etc., only ill faith or frivolity can see the presence and responsibility of Spiritism there.

Groups that explore the Spirits and deal with such matters are not "Spiritist groups."

A meeting of people to influence, in a harmful way, the health and life of others is not a "Spiritist meeting."

Spiritism, as a codified Doctrine, established norms for the exercise of Mediumship.

Any mediumistic practice that does not comply with these norms cannot and should not be called a “spiritist practice.”

Mediumship guided by Spiritism is simple, without any kind of ritual; its purpose is exclusively the good and men's spiritual elevation.

Consulting and exploring Spirits about material matters is a practice that the Spiritist Doctrine does not support. One should give the name that pleases most of their admirers, except "spiritist practices.”

Exploiting spirits who are not sufficiently enlightened is not only a degrading and unfraternal activity but also constitutes a regrettable form of abuse. Those responsible for such actions will be held accountable in due time, whether in their current lives as victims of severe obsessions or in the spiritual realm, and even in future reincarnations.

Generally, individuals who treat spirits frivolously—enslaving them to satisfy their whims—will face harassment and become obsessed in turn. Additionally, they may have to confront these spirits after disincarnation or meet them again in future lives as children. In time, they will be compelled to offer these spirits what they currently deny them: guidance, love, and respect.

This understanding is supported by the words of Assistant Áulus regarding the consequences of "misguided mediumship."

“— If they do not readjust themselves to goodness (the Spirits who attend inferior consultations), as soon as the leader of this group and the mediumistic instruments that copy their

attitudes disincarnate, they will be surprised by the entities they enslaved, asking for guidance and help, and, most likely, later, in the great future, when those responsible and victims are reunited in the core of terrestrial consanguinity, in the condition of parents and children, settling accounts and recomposing attitudes, they will achieve full equilibrium in the debts in which they have become entangled."

The Assistant Áulus clarifies that "Every noble service deserves an adequate salary, while each lesser endeavor has a corresponding price."

Mediumistic activity that prioritizes material desires harms the support of those in need, resulting in a process where disincarnate beings are vampirized by the incarnate ones.

The Spirits who submit to such whims are worthy of our help and affection.

If today we refuse them this affection and help, preferring to exploit them and keep them in ignorance, tomorrow we will be compelled to receive them as children, to give them, with all our heart, the enlightenment and love that we deprive them of.

Having exposed these considerations, which are printed on paper as a symbol and representation of our immense love for the Spiritist Doctrine, we situate in graphic terms for the ease of our study and commentary, the painful problem of "misguided mediumship":

Definition: Misguided Mediumship is exercised in the interest of inferior objectives, therefore disregarding the salutary norms that Spiritism establishes for the exchange with Spirits.

"Misguided Mediumship" is thus characterized by the following:

a) — Consultations and exploitation of still ignorant Spirits on material matters (marriages, business, jobs, etc.);

b) — Consultations and exploitation of still ignorant Spirits on inferior spiritual matters (harmful action on the health and life of others).

Whoever dedicates himself to this type of mediumistic activity will not go unpunished.

Despite the piety of the High Instructors, the law of readjustment will work inexorably, determining painful consequences, such as:

a) — Danger of obsession resulting from the close magnetic affinity established among the accomplices of this activity (mediums, leaders, and Spirits);

b) — Encounter, after disincarnation, in inferior zones, with such entities;

c) — Reunion, in future reincarnations, in the family circle, as parents and children.

There are many resources to help groups that function based on the lack of vigilance and disregard for spiritual values.

This sincere and unpretentious assistance must occur through friendly collaboration, where there is a healthy purpose of bringing them edifying thoughts and actions.

In the opinion of the Spiritual Friends, these are how we can be helpful to such groups:

a) — By fraternally exhorting them, through friendly conversation, to study the Gospel and the doctrine;

b) — By distributing books, newspapers, magazines, and messages of an educational nature;

c) — By giving evangelical and doctrinal lectures imbued with sincere fraternity, kindly encouraging them to work with Jesus.

The Brazilian Spiritist family, which is very numerous today, reads little, or rather, "does not study" as would be desirable given the notable development of Spiritism.

We believe that the intensification of the study of basic or classic works, of the so-called "literature of Pedro Leopoldo" and so many books published by enlightened companions, would contribute significantly to the adjustment of disorganized mediumistic groups to the higher service, in the light of doctrinal postulates.

The time will come, we are sure, when those responsible for these groups will feel the need to convert them into legitimate "spiritist mediumistic groups", functioning with safe guidance and within the Christian norms of the Codification, whose sense of complete timeliness is increasingly consolidated in the conscience of goodwill spiritists.

Leopoldo Cirne, a spiritist from the early days, transmitting a psychophonic message in Pedro Leopoldo, warns about the need to return to the sources of the Codification to preserve the purity, clarity, and superior meaning of mediumistic practice.

Let us, therefore, encourage work and study.

Let us speak, fraternally, of the simplicity with which mediumistic work should be clothed.

Let us emphasize the elevated spiritual meaning that should guide the exchange with the disincarnate ones, and highlight the imperative of moral renewal resulting from our coexistence with friendly shadows.

We should stress the respect we owe to the emissaries of the spiritual plane who share with us, outside the physical vehicle, the evolutionary experiences.

We should underline the imperative of helping, with our friendship and our selflessness, those who preceded us on the "great journey."

Let us make it clear, after all, that the less enlightened Spirits are not our slaves, but rather brothers engaged in the same redemptive struggle, to redeem themselves and all of us.

Let us collaborate, in conclusion, so that those who are fond of "misguided mediumship" may, tomorrow, under the blessings of Spiritism, be vanguards of "Mediumship with Jesus"...

41

Psychological Disorders

The mediumistic service is so sacred that it cannot dispense with moral and cultural preparation, especially that of those who collaborate in this important and complex sector of the Spiritist Doctrine.

There is a need for an edifying study that clarifies and helps discernment, both for the medium and the session leader.

Spiritist temples are like hospitals: they need competent, studious, skilled, and humanitarian clinicians capable of efficiently helping the sick who seek medicine and assistance there.

Let us imagine the situation of an accident victim who goes to the hospital and finds there only people of goodwill but admittedly incapable of performing a tough and urgent surgery or of administering preventive medication that will protect him from gangrene and death!

A well-equipped hospital, both materially and humanly, earns the trust and appreciation of an entire population.

The Spiritist Center can, by analogy, be compared to an Emergency Hospital.

Sick people of all kinds go there every day, confident and hopeful.

They are "injured souls" who have faced numerous challenges in their evolutionary journey, repeatedly falling and suffering from painful experiences.

They are troubled consciences, anxious for the enlightenment that renews the mind and opens up perspectives of hope and faith to the Spirit.

They are anguished hearts that, because of much suffering, walk discouraged, almost defeated, resembling, together, a sad "procession of the afflicted", hungry for spiritual bread.

And the Spiritist Center is, for all these disenchanted ones, the refuge and consolation.

It is the oasis of peace and hope where they hope to find Jesus with open arms for the sweet and gentle communion of fraternity and joy.

Let us now imagine that the Spiritists lose their taste for higher education, forget tenderness and understanding, and, like idle doctors, oblivious to the evolutionary surges of the Science of Healing, insist on the vain attempt to support those given over to discouragement and illness!

It is worth remembering the question of the Galileo Master: "Can a blind man lead another blind man? Will they not both fall into the ditch?"

Whoever seeks a Spiritist Center, no matter how humble that Center may be, undoubtedly hopes to find companions capable of, in the name of Christ, helping and assisting according to the limitations peculiar to us.

In our blessed movement, there is a general tendency to advise everyone, without distinction, to develop mediumship.

Is this advisable? That is what we wish to comment on.

Frequently, those who seek the Spiritist Center, presenting certain imbalances, are merely companions needing psychic readjustment.

It is a brother who leads a disharmonious, disorganized mind, in need, above all, of renewal for the good and the light.

Should such a person be taken to the mediumistic table for development, perhaps premature, or should he be helped, first, in the process of renewing his mind, so that he may, in the future, serve with real possibilities in the luminous mediumistic seedbed?

In our opinion, such guidance does not correspond to what we have read in the Doctrine and learned from it. Psychic disturbances can, frankly, have different causes, specified as follows:

a) — Mediumistic origin;

b) — Resulting from simple mental disharmony.

Many times, once the mind is readjusted, the faculty that seemed to be emerging disappears definitively. In others, after mental readjustment, mediumistic possibilities are expanded and enriched, opening up valuable opportunities for the new companion to serve others.

Before advising mediumistic development, let us examine whether it is really a question of mediumship that needs development or a mind that needs readjustment.

Whatever the case, prudence, and common sense advise that the healing process be carried out in two phases:

a) — Renewal of the mind;

b) — Integration into work

When we say "integration into work", we mean Christian activities in this or that sector.

We mean the service developed in constructive, fraternal, noble, and edifying tasks.

Work has been, is, and will always be an excellent and incomparable resource by giving occupation to one's own mind, defending and illuminating man's mental home, and preserving it from the dangerous and sneaky incursion of parasitic entities or thoughts.

The renewal of the mind, as a first step, implies, in short, the application of valuable Christian principles, such as:

a) — Discipline

b) — Study

c) — Meditation

d) — Prayer

These are indispensable requirements for those who, awakening to the warmth of Revived Christianity, truly wish to change their own lives, walk on their own two feet, and fight, under the inspiration of Jesus, for higher spiritual goals.

Integration in work is expressed, for example, in the exercise of mediumistic activity, if applicable; in the cultivation of fraternity towards all; finally, in the sincere and firm adherence to evangelical principles, the only ones capable of lighting within our soul the candle that will illuminate our evolutionary paths.

Let all of us who embrace Spiritism study with the belief that it is, indeed, the liberator of consciences and the comforter to the afflicted. May Jesus, the Leader of this remarkable movement, rejoice, from the magnificent realms where He guides the fate of humanity, in the goodwill and efforts of everyone—whether within our Doctrine or in other religious traditions—who strive for the establishment of His Reign of Light and Wisdom.

Let us, mediums and leaders, study so that our work may be performed based on Love and Wisdom, wings with which we will one day ascend to the peaks of Victorious Spirituality.

Let us study so that, by identifying ourselves with the Divine Friend, we can, one day, transform our hands and words into blessed instruments of assistance to those who seek the spiritist centers in the certainty that NOT ALL IS LOST...

42

Materialization (1st)

The moral factor is never absent from any spiritist achievement.

Therefore, even in the manifestations of physical effects, higher motivations constitute the reason for the Spirits' agreement to materialize.

All materialization phenomena are governed or supervised by elevated entities capable of safely conducting this relevant, serious, and dangerous work.

No Superior Spirit — we can say this without hesitation — agrees to materialize to satisfy the curiosity of "A" or "B."

This conviction leads us to wonder how it is possible for a group of people, without the due sense of responsibility in the face of such a complex phenomenon, to dedicate themselves to the work of "holding materialization sessions"!

Since people unfamiliar with Spiritism often confuse "materialization" with "apparition," let us begin this study by conveniently defining both.

MATERIALIZATION is the phenomenon by which Spirits become embodied, becoming visible to all who are present at the session.

It is not necessary to be a medium to see a materialized Spirit.

By materializing and becoming embodied, the Spirit can be seen, felt, and touched. We can hug it, feel its warmth, hear its heartbeat, and talk to it naturally.

APPARITION is the phenomenon by which the Spirit is seen ONLY by those who have clairvoyance.

Materialization is an objective phenomenon, and apparition is a subjective phenomenon. There is, therefore, a fundamental difference between the two. Having established the distinction, let us get to the point.

The sessions require preparatory work, which we would call the first phase, very intense for incarnate and discarnate ones, especially the latter.

The spiritual supervisors initially take three main measures, listed below:

a) — Isolation of the session location in a circle of approximately 20 meters;

b) — Ionization of the atmosphere;

c) — Destruction of the larvae.

These are the first measures taken by specialized Spirits. The isolation of the area is achieved through the use of a large group of knowledgeable workers. Their purpose is to prevent access by lesser entities that could disturb the work or compromise the purity of materials used in the materializations, such as ectoplasm and various fluids.

Ionization is, so to speak, a process of electrification of the environment. Its purpose is to enable the combination of resources for electrical and magnetic effects. The focus of light, flashes, etc., observed in the sessions, are due to the combination of resources, thanks to the ionization of the atmosphere moments before the work.

The destruction of larvae by invisible electrical devices (spiritual devices) is carried out to prevent the ectoplasm (the

medium's nervous force) from suffering the intrusion of certain microbial elements"...

"The medium's nervous force is plastic matter and deeply sensitive to our mental creations.

The book "Missionaries of Light" provides a comprehensive explanation regarding it, and readers are encouraged to consult it. From the chapter on materializations, we have extracted the following notes. The efforts of Spirits in organizing materialization work are immense. Therefore, it is necessary to recognize that Spirits materialize only for significant reasons, such as:

a) — To assist suffering incarnate ones in healing services;

b)—To facilitate respectable scientific investigations, previously planned in the Higher Plane.

If the Spirits strive to protect the mediumistic organization and ensure the success of materializations, it is natural for incarnate ones to prepare and collaborate appropriately as well.

There is a need for spiritual discipline and abstinence from certain foods and drinks that, when consumed or ingested, produce poisonous emanations that can hurt the medium's organization.

How? Why? Let's see: the medium provides an abundance of ectoplasm from his body, intended to materialize Spirits. After the Spirits have dematerialized, this ectoplasm is returned to his organism.

Therefore, it is necessary to preserve the purity of the ectoplasm. If the environment is filled with negative thought-forms and harmful substances from consuming unhealthy foods

and stimulating beverages, the ectoplasm becomes contaminated. This contamination affects the physiological system of the medium, who, in good faith, has offered themselves for this service.

The members of a materialization group that operates based on seriousness and respect must invariably take the following precautions, abstaining from:

a) — Alcoholics.

b) — Smoking.

c) — Drinks.

d) — Inadequate thoughts.

Few submit to this discipline, hence the dangers that materialization meetings present. “The entire hazard of these works lies in the lack of preparation of our friends on Earth, who, most of the time, claiming scientific impositions, evade the most basic principles of moral elevation." The attendees, in general, are not aware of these dangers.

They just want to see the spirits and be dazzled by the wonder of the phenomenon, without considering the sacrifice of the entities and the medium.

Much less the moral consequences of the phenomenon.

Materializations, before exciting us with their phenomenal meaning, should be a reason for us, by exalting Immortal Life and remembering the Transfiguration of the Lord, to do our utmost to light the lantern of spiritual improvement in our hearts.

43

Materialization (2nd)

In the previous chapter, we have stressed the preparatory efforts of the Superior Spirits in the execution of physical effects. Let us now focus on the second phase of the preparations, which is the one beginning immediately after the preparation of the environment and its defense on the outside by the discarnate supervisors.

In the phenomena of materialization, the Spirits must have three essential elements for the work to be successful.

Áulus, aiming, no doubt, at a better understanding for the scholars, gives these elements the name of Fluids "A", "B" and "C", classifying them in the following way:

A — Representing the superior and subtle forces of the elevated Spheres.

B — Resources or energies of the medium (ectoplasm) and his companions.

C — Resources or energies taken from terrestrial Nature, in the waters, in the plants, etc.

The Assistant himself emphasizes that the supervisors have no difficulty in manipulating Fluids "A" and "C". Fluids "A" are pure and contribute to the sublimation of the phenomenon; The "C" fluids are docile and represent extremely favorable energies for the execution of the work. However, when it comes to selecting and refining the "B" Fluids, which represent the incarnate ones' contribution, the efforts of the spiritual workers always encounter enormous obstacles.

In most cases, the service of composing the three elements (A, B, and C) is extremely laborious, because, while the Superior Plane and Nature offer the best they have, we, the incarnate ones, responsible for the "B" contribution, strive to offer the minimum we have, through "absurd thought-forms, vicious emanations resulting from the use of tobacco and alcohol and the abuse of meat, as well as inappropriate requests, symbolizing the whims and incongruities peculiar to us.

Let us see how André Luiz describes the group of incarnate ones:

"The fourteen people gathered in the room were fourteen different whims. Nobody at the session had a sufficient understanding of the effort required by the spiritual world. Each one, rather than helping the medium, placed unheard-of demands on it. For this reason, the medium did not have sufficient peace of mind. He seemed to us a rare animal, driven by multiple goads, such were the unreasonable thoughts to which he found himself the object."

As can be seen in the sad description of André Luiz, we strive, regrettably, to become the most dissonant notes in the sublime orchestration of Life. The plants and the waters, in harmony with the resources of the Higher Plane, clash with the indiscipline and lack of vigilance, with the immediacy and presumption of us, the incarnate ones. Let us follow André Luiz's narrative a little further:

"The friends, still in the flesh, seemed to us more like unconscious children. They thought in undesirable terms, expressing absurd requests in the apparent silence to which they restlessly settled. They demanded the presence of disembodied

affections, without considering the indispensable opportunity and merit, criticized this or that particularity of the phenomenon or trapped the imagination in degrading problems of vulgar experience."

By resuming our discussion, it is relevant to highlight the new measures implemented by supervisors.

These measures are no longer focused on the location of the sessions but on preparing the medium—both physically and psychologically.

The goal is to ensure that the medium feels safe and protected from any potential threats, which in turn facilitates the occurrence of the phenomenon.

Such actions are characterized by magnetic assistance, with three fundamental objectives, namely:

a) — Encouragement of the medium's digestive processes;

b) — Cleansing of the nervous system for the release of forces;

c) — Assistance for the medium's unfolding.

Regarding item "a", let us transcribe from André Luiz in the book "Missionaries of Light":

"He (Alexandre), Verônica, and three other direct assistants of Alencar placed their hands, in the form of a crown, on the young woman's forehead, and I saw that their combined energies formed a vigorous magnetic flow projected onto the medium's stomach and liver, organs that immediately showed a new rhythm of vibrations."

Under the magnetic action of the supervisors, André Luiz noticed "greater production of bile and digestive enzymes, as

well as accelerated activity of the pancreas, releasing large amounts of trypsin into the initial part of the intestines."

"The liver cells worked hard, storing nutritional resources along the interlobular veins, which resembled tiny channels of light."

When the Spiritual Friends began the work of assisting the medium's nerve centers — item "b" — André Luiz observed (still in "Missionaries of Light") that (the forces projected onto the mediumistic organization carried out efficient and energetic cleaning, as he saw, astonished, "the dark residues torn from their vital centers.")

Regarding item "c", let us transcribe André Luiz's observations: "Continuing to examine the work in progress, I noticed that Veronica now raised her right hand over the young woman's head, resting it on the center of sensitivity. "My generous guide explained: Our sister Veronica is applying magnetic passes as an introductory service to the necessary unfolding."

The considerations made so far lead us to repeat what we said at the beginning of the previous chapter: the moral factor must be present in all the achievements of Christian Spiritism.

A Morality that determines the elevated behavior of the incarnate ones, given the magnitude of the phenomenon.

A Morality that contributes decisively to the sublimation of the work and ensures the purity of the manifestations and the perfect physiological balance of the medium.

A Morality that makes each group member, above all, interested in extending the benefits to the sick who gather there.

A Morality that engraves in everyone's conscience the certainty that, before the satisfaction of our whims and enthusiasms,

there hovers, lofty and sublime, because it is clothed in eternity, the fulfillment of the warning of Jesus Christ:

"The commandment I give to you is that you love one another as I have loved you."

44

Materialization (3rd)

After having focused on the subject in the previous chapters, the preparatory measures taken by supervisors, and the precautionary measures attributed to those who constitute groups of physical effects, we will now deal with the mechanism of materializations.

How do materializations take place?

Is it a one-size-fits-all process or subject to variations?

Is it always necessary for mediums to be in trance, in booths, so that the entities can be embodied?

The elucidations of Assistant Áulus answer these questions.

Materializations vary, but their foundations remain constant, as all phenomena involve three essential elements that enable them.

Thus, we can divide materializations into two different groups:

a) — The Spirit embodies the perispirit of the medium placed in a trance;

b) — The Spirit organizes its body exclusively with the essential elements for materialization without the participation of the medium's perispirit.

In the materializations of the group "a", while the medium's physical body rests under the eyes of third parties, who attest to its corporeal presence in the cabin, the perispirit, detaching itself, is used by the Spirit who, then, embodied, appears in the room.

These materializations are also indisputable for a very simple reason: while the medium, assisted by third parties, remains in the cabin, the materialized Spirit walks around, talks, distributes kindnesses, and bandages the wounds in the room to everyone's amazement.

We have already had the opportunity to witness phenomena of this sort. For the sake of classification, we will give these materializations the name "normal", "common" or "vulgar". They are, in fact, the most common, considering the obstacles that Spirits face due to the deficient condition of their incarnate companions.

In the materializations of group "b", the phenomenon acquires the appearance of sublimation. It excites everyone and presents characteristics that truly demonstrate its beauty and magnitude. These materializations that we call "Sublimated" can do without the patent assistance of the medium.

They occur in homes, on the streets, in the fields, in churches, etc. Although ectoplasm does not appear to the eyes of those who witness it, it exists and is associated with the two other remaining elements:

(a) energies from the higher planes and

(c) resources collected from Nature itself.

Someone is providing it in a subtle way that transcends our capacity for perception.

The Spirit, by itself, with the support of spiritual supervisors and specialized entities, carries out the Sublime composition of the three elements mentioned in the previous chapter.

In the United States, such materializations are currently occurring under the astonished eyes of dozens and hundreds of people without the ostentatious help of mediums.

We mean, without the need for a medium during a trance. In the stunning scenery of nature in the open countryside, the "dead" become visible. They embody themselves completely, present the same form as in their previous incarnation, and converse amicably with those present, leaving them, when they say goodbye, messages of hope in Eternal Life, such as portraits and consoling phrases... A new Pentecost, more sublime and impressive, is taking place today.

In Jerusalem, the crowd watched in ecstasy in the past, as if it were coming from heaven, as "a sound like a rushing mighty wind" filled the entire house where the disciples were, who, to the surprise of countless strangers, ***"Were filled with the Holy Spirit and began to speak in other tongues."***

In the present day—with real possibilities of intensification in the future—we have the marvelous Pentecost in the physical presence of the friends who preceded us on the long journey, in an indisputable affirmation that, in fact, twenty centuries ago, we could not bear the wonders that the Divine Friend had to tell us and show us...

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The Living Christ

We are faced with the chapter "Notes on Service" — the penultimate chapter of "In the Domains of Mediumship" and also the penultimate chapter of this book.

In it, we find valuable and edifying notes, all of them indispensable to the study of mediumship, a task to which we have proposed ourselves, driven by the desire to place our insignificant little stone in the construction of the temple that Christian Spiritism is building, little by little, in the consciousness of each of us.

The chapter under study is developed as a brilliant and substantial dialogue in which Assistant Áulus and the dear André Luiz participate.

From the analysis of this magnificent dialogue, so rich in lessons related to mediumship, we conclude that, in theory, mediumistic services obey four main motivations, specified as follows:

a) — Help for the suffering and ignorant, incarnate and discarnate ones;

b) — Activity limited to initiation temples, far from those in need of all kinds;

c) — Scientific investigations;

d) — Exploring the Spirits.

These are, in general, the fundamental aspects that, in our view, mark the exercise of mediumship.

Let us analyze the different groups in alphabetical order to facilitate the study so we can verify which of them presents real interest to the workers of Christian Spiritism.

Let us verify what type of service will help us to identify ourselves with the ideals of the fraternity of the Gospel.

In item “a” we find devoted workers dedicated to the service of healing and enlightenment, to incarnate and discarnate beings, repeating what the Master and Lord Jesus did during His divine ministry on Earth.

Jesus, without a doubt, always lived among the sick and ignorant. His companions in the apostolic college were, for the most part, rustic, humble, simple-minded men. The majority were fishermen.

His work of redemption was carried out precisely among the blind and paralyzed, the lepers and the crippled, prostitutes and tax collectors. That was His world. These souls, discouraged and suffering, formed His immense audience — an audience of the afflicted and burdened.

The setting was also varied: the poetic banks of the Tiberias, the mountains and valleys, or the small villages.

As a MEDIUM OF GOD, His faculty was at the service of the Father, healing and teaching.

Jesus' work was, therefore, performed with all the characteristics observed in item "a" of our graph.

Let us examine item "b", where spiritual exchanges occur behind closed doors, atop mountains, far from those in need. That takes place in the temples of initiation, abundant in the East.

Undoubtedly, beautiful phenomena occur there. Winged monks, materializations and dematerializations, and erudite communications...

All far from the sick and the ignorant...

This aspect of mediumship is a truthful symbol of comfort and pride labeled or disguised as culture.

We ask: Would Jesus Christ have remained in temples whose access was forbidden to those in need of all kinds?

The answer is in the accounts of Matthew and Mark, Luke and John. The answer lies in the life of Jesus himself.

Regarding item "c," which addresses the field of scientific investigations, we refer to the respected Áulus, who stated: "The laborious effort of Science is as sacred as the heroism of faith. Intelligence, with its scales and retorts, also exists to serve the Lord. By examining mediumistic phenomena and cataloging them, Science will uncover the record of psychic vibrations, thereby ensuring the dignity of Religion in the New Age." With this endorsement of scientific effort, there is nothing more to add.

As for item "d," which concerns the practice of Mediumship with inferior objectives, we direct you to the relevant chapter titled "Mediumship without Jesus."

After outlining the goals of Mediumship, both within and outside of Spiritism, several questions emerge: What approach should workers in Christian Spiritism adopt regarding Mediumship? Should they focus on “a,” “b,” “c,” or “d”?

Should it be assisting those in need, both physically and spiritually, as Jesus did? Engaging in selfish exchanges in initiation temples?

Or should we conduct laboratory activities, such as weighing and measuring Spirits, to verify their viability?

✲

If we want Jesus Christ to inspire our movement, Spiritism must cultivate the same field to which the Divine Redeemer, as a medium of God, dedicated His entire life.

If we call Him Lord and Master, Divine Friend, Redeemer of Humanity, Sun of our lives, and Advocate for our destinies, it is our duty to dedicate our hearts and unite our efforts in devotion to the vineyard He has entrusted to us.

As we examine the work of Jesus, according to the narratives of the Gospel, where the Son of Mary appears identified with joy and affliction, with ignorance and sin, healing the sick, distributing bread and fish to the hungry, and speaking constructively, in the service of liberating consciences, we will find in the example of the Divine Master the answer to our most profound questions.

And if we seek, to the best of our ability, to carry out the program of the fraternity of the Gospel, we will undoubtedly be collaborating in the restoration of the primitive Good News and enthroning, on the altar of our hearts, the luminous figure of the Living Christ...

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So be it...

Concluding our task, we cannot forget the Spiritual Friends who helped us in the silence of the dead hours...

We credit these Benefactors with the joy of having carried this humble doctrinal enterprise to the end, in which we hope all our companions will see simply the testimony of our devotion to Christian Spiritism — a Sublime Building due on Earth to the Sublime Spirit of Allan Kardec.

Therefore, paying them our affectionate homage, we close the pages of this book with the prayer offered by dear André Luiz at the end of the wonderful excursion done in the venerable company of Assistant Áulus and Hilário.

To all the Spirits who appear in the pages of «In the Domains of Mediumship» and to others who helped us, in secret, we express our respect and affection.

We ask them, with all veneration, to be bearers to the Divine Lord of the moving message of gratitude of our soul:

"Lord Jesus! Make us worthy of those who spread truth and love. Add the treasures of wisdom to the souls that grow in the support of their fellow men.

Help those unconcerned about themselves, distributing in Your Name, hope and peace...

Teach us to honor Your faithful disciples with the respect and affection we owe them.

Remove from the field of our souls the weeds of indiscipline and pride so that simplicity may favor our renewal.

Do not leave us to our blindness, and guide our steps in the direction of those companions who raise themselves, humbling themselves, and because they are noble and great before You, do not feel diminished by making themselves small in order to help us...

Glorify them, Lord, by crowning their foreheads with Your laurels of light..."

So be it.